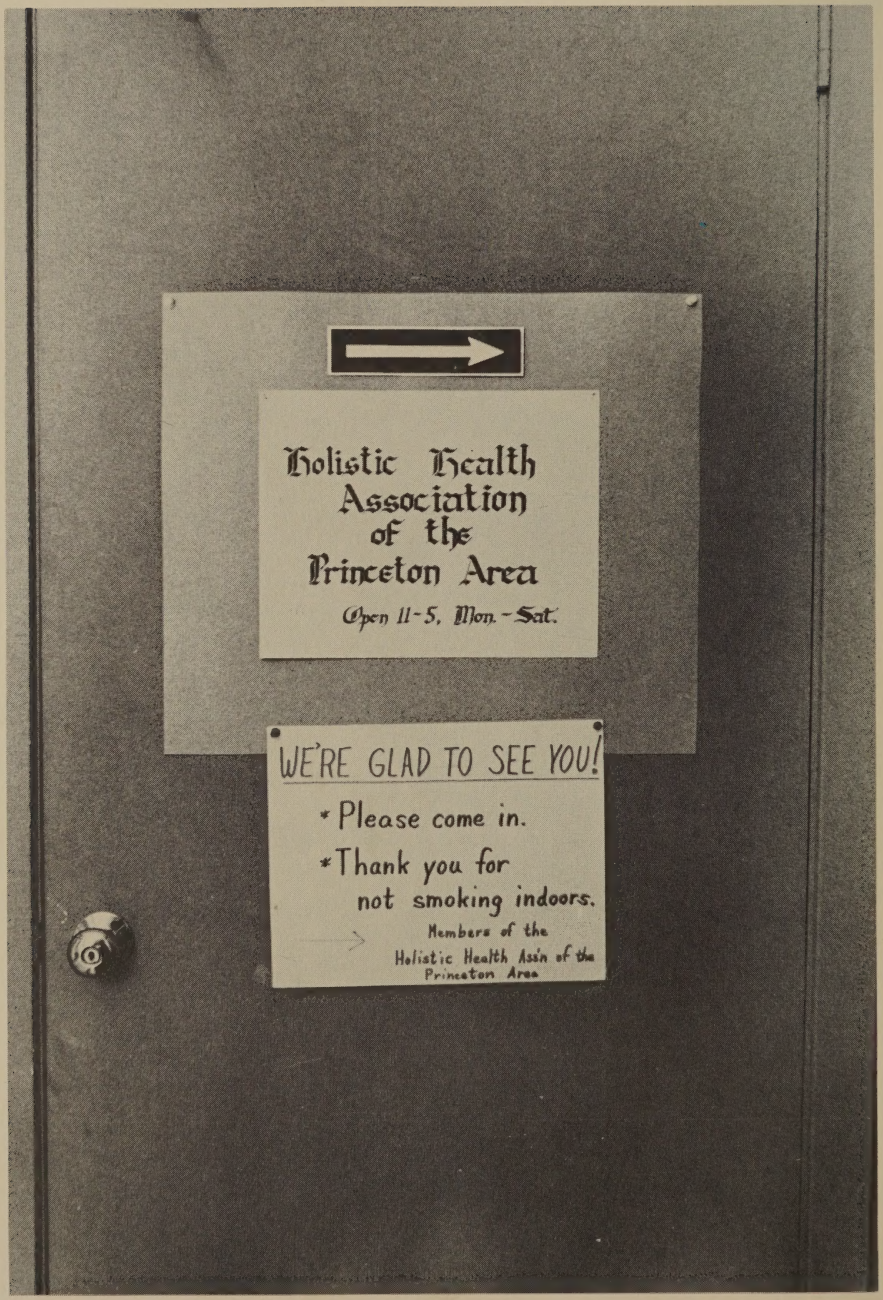
FELLOWSHIP IN PRAYER

Report On Holistic Health


Holistic Health
Association
of the
Princeton Area
Open 11-5, Mon.-Sat.
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* Please come in.
* Thank you for
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Members of the
Holistic Health Ass'n of the
Princeton Area

WHY is Fellowship In Prayer putting out a report on holistic health?

Holistic health—health of not just the body but of the whole person: body, mind, and spirit—is an ideal attractive to a sector of today's society. Though some regard it as a fad merely having its day, others take it seriously as the route to higher and higher levels of being. They call it "high-level wellness."

Looking into it, we discovered the Holistic Health Association of the Princeton Area just down the street from us in Princeton, New Jersey. Because of its proximity, and because its program is all but identical to those of centers in Boston, New York, and Philadelphia, we have written and photographed this report on holistic health in general about HHAPA in particular.

This report is offered as a report—no more, no less—on what is happening today among an assortment of individuals who regard high-level wellness ("health as a positive state of well-being rather than the mere absence of symptoms") as a path leading to a better life for everyone's body, everyone's mind, everyone's spirit.

Fellowship in Prayer REPORT ON HOLISTIC HEALTH Copyright 1980 by Fellowship in Prayer, Inc., Suite 250 East, 20 Nassau Street, Princeton, N.J. 08540

Written by Paul Griffith and Bob Waite *Photographed by Tom Dunham*

PAT HITE
HHAPA's Mainstay

Her story is typical of those who have gotten help from holistic health

Pat Hite is one of the founders of the Holistic Health Association of the Princeton Area and currently its president. She spends her days at the Association's headquarters near the Whole Earth Center on Nassau Street. We interviewed her on the tree-shaded, flower-brightened, fountain-cooled terrace of her home near Carnegie Lake.

FIP: Tell us about holistic health in general and the Princeton Association in particular.

Pat: A couple of nights ago I went up to northern New Jersey to a group of professionals who were interested in starting a holistic

association. I made the assumption that they knew what holistic health was, but, you know, you really can't assume that. So I gave them the basic little talk which I've concocted for people who come to the office and want to know what it's all about.

FIP: Let's hear the talk.

Pat: I like to ask people what health is. Most of their definitions come from a negative position as to what health isn't—for example, "Health is when you're not sick." I realize most people take health for granted until they haven't got it.

I know lots of people who go conscientiously to have their annual medical checkups. A friend of mine recently had one. The doctor checked her lungs, heart, blood, and everything, and finally said to her, "Congratulations, Rachel, you have a clean bill of health again this year." Now, Rachel's got a lot of problems. She said, "I have insomnia, and it bothers me." And the doctor said, 'Well, I'll write you this prescription for these little Seconal pills that will help you sleep, and if you're tense and nervous during the day, here's some Valium—you can take two or three as needed—it's harmless." So Rachel came and told me about it and we shook our heads and talked about Betty Ford's Valium addiction.

You have only to look at TV commercials to see what a pill-popping society we are. Most people feel that they can abuse themselves—can eat junk food or drink or smoke too much and lead sedentary lives or have incredible stresses in their work or with their families and relationships—and believe in this myth that when they break down—well, number one, that they won't break down, but when they do, they'll go to the doctor and say, "Hey, Doc, give me some medicine or do whatever you have to do to get me going again." We treat our bodies the way we do our automobiles. We take them to the garage and leave them overnight and the mechanic repairs them and off we go.

My involvement with holistic health is a culmination of my whole life experience. In my early life, I was neurotic to the point of being dysfunctional. In my twenties, I underwent the five-year Freudian analysis, three days a week on the couch, and all that came of it was that I had these fascinating stories that went back to when I was two. But they were just stories—just intellectual comprehension, and they didn't do any good.

My particular symptom was that I was a compulsive eater and still am. I was enormously fat as a teenager. In those days, of course, they didn't know about compulsive eating. My father said it was self-indulgence, lack of will-power. My father was a great putter-downer, and I believed what he said. This was in San Francisco and then Pasadena. My father believed in all the Puritan

virtues, and any of us who were messed up or confused or inadequate he put down as having weak character. I bought his whole number that I wasn't really very smart or worthwhile. Now we know about compulsion—that it's a way of giving yourself love and security and whatever else you're not getting in a natural way. So my growing up was being fat and hating myself—in spite of being an outstanding student and athlete.

FIP: You went to private school?

Pat: Yes, my parents were upwardly mobile in the 1930's. I didn't even know there was a depression going on. I was a princess in a palace. I was very sheltered and thought I was better than those people who went to public school. We did the whole opulent trip. I didn't know any boys—was scared to death of them—and had hardly heard of sex.

When I was twenty and in college, a friend of mine said, "You don't have to be fat, you know. You can do what the early Romans did at banquets—stuff themselves and then throw up." That seemed like, wow! now I can have my cake and eat it too. So I started doing that. Nowadays that behavior is recognized for what it is—it's name is Bulimarexia—an increasingly common and serious neurosis. In about six months, I lost sixty pounds.

So there I was, at twenty, emotionally about twelve. It was during World War II, and the Navy was in San Francisco, and it was a weird situation—all those guys wanting to date me: I couldn't handle it. There was nothing I was interested in except eating and going out with guys. This went on for years.

When I couldn't stop eating, I thought I must be crazy.

Then I came East for analysis with a New York doctor who was considered an expert on eating disorders. She was Dr. Hilde Bruch—she's quite famous now. But she really didn't get the picture until I came to a session with grocery bags full of food and went on a eating-binge right in front of her—her eyes got bigger and bigger.

Part of the trap was that I began to realize I was a pretty interesting case. For years after that, I went from doctor to doctor, telling my fascinating story but never really having any intention of giving up my suffering. I thought I *was* my neurosis. I had become a professional neurotic.

Then, when I was thirty-five, I decided I had better get married if I was going to get married—what else was a woman conditioned to do? I had this stream of men following me around, but along came John, who looked like the good kindly father I'd never had, and we got married. Then we had two children, and I was scared to death of being a lousy mother.

Five years later, I was in a deep depression because I had a

nice, protective husband and two children and a magical home and money was no problem—but who the hell was I? I seemed to have no identify. I was really in despair.

I tried to find myself through intense activity in the civil-rights movement, the anti-Vietnam-war movement, and a lot of other movements, but my self-negating attitude went right along with me everywhere.

Then, in the late '60's, along came the Human Potential movement. There was an on-going encounter group here in Princeton that went on for two years. It changed the lives of all of us who participated. There I began to look at all the mechanisms I'd used to keep my head above water, how I ingratiated myself with people to make them love me, how I suppressed my anger lest I alienate anyone. It was a real eye-opener to see how much I had invested in being a smiling "good girl." I also found my—what Jung calls it—shadow—all those negative things inside of me I hadn't wanted to look at.

I started going to Esalen and other places, participating in many kinds of groups—encounter, Gestalt, Transactional Analysis, Bioenergetics, etc., etc., and got into all kinds of spiritual disciplines—Zen, Arica, yoga, various other types of meditation. I felt that at the end of the road would be the real me. I was for everything new that came up. It was terrifying and exciting.

Bioenergetics was the critical turning-point for me. Bioenergetics is a body therapy based on the work of Wilhelm Reich, who was a prophet before his time. He died in prison—you know the story. The bioenergetic approach is based on the theory that we have energy flowing through our bodies and that from an early age we get hit by traumas which cause the energy to get blocked. Parents shout at children, "Don't you *dare* cry!" and the child freezes and grows up and walks around with his shoulders wrapped around his ears for the rest of his life.

I worked with this incredible man named John Pierrakos. He could look at you and your body and tell you the story of your life just from the way you carried yourself. Your stance, the way you hold your head, your facial expression, your voice—everything's revealing of what is blocked in you in terms of dysfunction or energy-flow. The therapy is working through the body in various ways to get at the emotional disruption. Your anger and your sadness are the two big things. It was fabulous for me to have the opportunity to get into real anger—me, the good girl who never cried or raised her voice—to shout and yell and scream and cry buckets and buckets of tears. Getting all that out took three years. I will be forever grateful to John for showing me that I was totally responsible for where I was in my life. Before him, I'd felt I was the victim of everyone and everything—poor little me. So I finally gave

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up blaming—blaming my parents, my siblings, my husband, circumstances, for the way my life was—and began to accept responsibility for it. To accept the fact that I had chosen to do what I had done and to get into all the binds that I did. On a metaphysical level, by the way, I believe we choose as souls where we want to be born and what lessons we need to learn in life.

FIP: And through all these modalities you came finally to holistic health?

Pat: I first read the term "holistic health" about five years ago in an article by George Leonard, who is president of the Association for Humanistic Psychology. The idea was exciting for me because I realized that though I had been working on myself emotionally, mentally, and spiritually, I had neglected my body. I have been blessed with miraculous good health, and I exercised regularly at a gym for ten years, but I realized I wasn't eating properly. I was feeding my family junk food. I started reading books on nutrition, changing the family diet, taking vitamins. I knew a lot of people who had maior or minor disease and didn't know how to pursue optimum well-being, and I began to wonder if the Princeton area would be open to some education and information along these lines.

Bert Rinkel, a Shiatzu practitioner *(see page 18)*, and I were working in the same office at the time and used to talk about holistic health and, one day in May of 1978, he and I decided to have a meeting. "Let's each invite half a dozen friends," we said, which was what we did. Twelve of us met in one of the university buildings. Everyone was excited and took notes. The only trouble was that because I had convened the group they thought I was going to provide the leadership. I felt inadequate to be a leader, though, and, luckily, I was going off to India that summer. My grandfather had lived with Gandhi at his ashram for some time in the 1920's, and I've always been attracted to Indian philosophy and religion. I'm particularly devoted to the writings of Rajneesh.

While I was in India, people came to the meetings in Princeton, and by the time I got back there were about sixty of them, very lively and enthusiastic about holistic health. It was obvious that we needed to open an office in a central location. We found it across the hall from the Whole Earth Center, and at first we didn't realize just what a strategic spot it was. The first day we opened, in December of '78, people just walked in and started to join. Harriet Bogdonoff was our first president—a rare woman, very sound, very stable—and our membership and programs began expanding so fast we could hardly keep up with the changing scene.

I enjoyed working quietly behind the scenes. I happened to be taking an est seminar at the time which was about looking at what

the barrier was between me and my full self-expression in the world. I got to focus on how I always hid in the shadows, didn't want to be up front, didn't want anyone looking at me, didn't want to be ultimately responsible. I asked myself if this was the way I wanted to be for the rest of my life. The answer was a loud no. So I started to put myself forward, to push myself, knowing that the thing I was most scared to do was the very thing I had to do next.

Although I had a staff of volunteers, I started running the office, writing the newsletter, arranging events. I spent the whole summer planning workshops and programs for the fall. I was a bit freaked out because I'd never done anything like that. It was a huge thing for me to contact all those people, set the calendar, negotiate money matters, and try to do it in a professional manner. I kept trying to look cool and unflappable through it. Sometimes I was overwhelmed to the point of wanting to run away.

Fletcher Knebel *(see page 44)* was chairperson of the nominating committee. He came in one day and said, "Pat, will you be president next year?" And I said, "No way!" Then I retracted into my consciousness and said, "Yes, I'll be glad to." Shortly thereafter, Phyllis and Arnie Popkin—he's an MD and eye doctor—and Harriet Bogdonoff and Charlotte Taylor and others who had been moving forces in the Association began to get engrossed in their own fulltime jobs. Suddenly in December I looked around and there was nobody there and I was holding the bag! I went into a real fury and thought, "Oh, you guys, you got me to do this, and now you've deserted me!" I got off that position pretty fast.

And now I have this whole ball of wax, all of the power, and I'm doing everything. I seem to be indispensable. No one can do a thing without me. So the lesson of the last six months has been how to empower other people. It's happening slowly—giving some of the responsibility to others so they feel they're a vital, contributing part of the organization.

Now I feel being president is the ideal job for me. If I could invent the ideal job to utilize all my talents, capacities, and experiences, I'd be doing exactly what I'm doing. I have gained a lot of confidence. I know I'm a powerful woman—and that's quite a contrast to the inept, not-too-bright girl I once thought I was. What's more, I'm standing up in front of people and giving speeches. I find, to my delight, I'm a great big ham at heart. Eventually, though, I want to step back and hire someone to run the show—a professional, experienced person.

The Association lives predominantly on our membership fees—fifteen dollars per person, five dollars for students. We have about 450 members at present. What we need most is someone to do fund-raising.

As for myself, I want to get out into the field and cultivate

relations, talk to people in Phiadelphia, New York, and Boston, develop other programs and services for HHAPA. Interest is high. I'm being asked to go out and talk to people around the state about how to start a holistic health association of their own.

One of the things listed as a goal of the Association is a central facility where we could have our offices—a library—various professionals—some place roomy enough for us to accommodate practitioners, acupuncture, biofeedback, counselling, etc., plus rooms for all the workshops.

FIP: Are there associations in other parts of the country?

Pat: A good number in California, but not that many in the East. There's one in New York City called The East West Center for Holistic Health. In Philadelphia there's the Institute for Holistic Health and Education, which started about the same time we did. There's a wonderful place in Boston called Interface, run by a Dr. Rick Ingraci, who's a dynamo. There's one in Connecticut called Integral Health Service.

FIP: Has the Association encountered hostility here in Princeton from the medical establishment?

Pat: Not visibly. Indifference is the better word. During the first year, we behaved ourselves quite respectably. We steered clear of anyone who looked the least bit flakey and carefully checked the practitioners who went into our Resource File. We softpedalled the spiritual angle because so many people are leery of that aspect, and we never mentioned the word "God." Now we've come to the point where the workshop on prayer run by Peter and Mary Funk was the most popular event at our annual Festival for Health last May. And people are telephoning to ask if we have any spiritual healers in our File.

The movement is toward self-responsibility. But it's strange how we hang onto our self-destructive streaks. Here I am, president of holistic health, and I don't eat well. I alternate between eating a healthy diet and being a junk-food junkie. Why? Some days I feel I'd rather die than eat another bean sprout. A huge bowl of pasta—several bowls—with garlic meat sauce and a jug of red wine is my idea of heaven!

Along the way, I finally got to love and accept myself as I am at any given moment in time. Inevitably, since we are all one, I could love and accept other people, too. Love, non-judgment, compassion, forgiveness are all extensions of the holistic approach. Ripples of holism continue outward and outward until they include the whole of the universe.

CHERYL VAYO
"I'm A Curious Person"

She wants to combine psychology with naturopathy

"IN FLORIDA they're kind of taking a siesta," Cheryl Vayo says of her home state, "so my move to Princeton was the most wonderful thing that ever happened." This move was the beginning of the twenty-eight-year-old's real life. She married a chemist. Because of a crackling in her neck which bothered her, she went to the Nassau Street office of HHAPA, met Pat Hite, and went to several chiropractors, later to est, and ultimately into the sort of physical and spiritual well-being she is now enjoying.

The spiritual part of life is not novel for Cheryl. "I had always been a curious person," she says. At the age of fifteen, on the beach at Fort Myers, she first experienced God: "The ocean would talk to me and so would the sky." Her est training put her back in touch with this. It also prompted her to wonder what she, a psychology-major from the University of Southern Florida, might be able to contribute to the world. She volunteered to help at the HHAPA office. While there, she kept hearing the name of Dr. Glen Scudder of Morrisville, N.J. As she heard his name again and again, she felt "the universe was giving me a sign."

She went to Dr. Scudder and found a young man who, as he treated her, came up with surprisingly apt quotations from the Bible. Dr. Scudder is a practitioner of naturopathy—a method of balancing body-chemistry by means not of mega-vitamins but of natural foods. He started her treatment with high colonics. Such detoxification made Cheryl feel dragged out at first, then lighter, and finally brought about a marked decrease in irritability and increase of mental clarity. Under Dr. Scudder's regimen—which is based on his theory that "the less you do to a person, the more chance you give the body to heal itself"—Cheryl relaxed, she says for the first time in her life. She realized she had really hit on something: "It was neat!"

With this new and wonderful feeling of wellness, she began to deal with the question of her future. She enrolled at Rutgers in a course of study which would combine her lifelong interest in psychology with her newfound appreciation of nutrition. "I can't say what I'll be doing after I graduate," she says. "Maybe something like what Pat does. Pat's an angel."

LARAINE ABBEY
Orthomolecular Nutritionist

We met nutritionist Laraine Abbey in her informally-decorated office:

Laraine: "What got me being spiritual was nutrition. That may sound a little flakey, but the way it happened was that I began to see the laws of nature—that there's an order to things, a system, and every time we deviate from it, we foul ourselves up.

"Take processed food, for example. Supposedly the product comes out just as good as if not superior to the one that nature makes. But, as we study it, we find out it's not the same, it's inferior, things are missing. One of the things that happens is that you fractionate food. Skimmed milk, for instance. The idea is to reduce the fat in the American diet, which is fine. The one thing we don't consider is that the substances in the skimmed portion require for their metabolism many of the substances in the fat portion—calcium is one, which can't be absorbed without fat. The result is that if you give an infant skimmed milk, it doesn't get calcium, there's the risk of rickets, and all sorts of bone and tooth developments.

"Nowadays, you know, we're not supposed to consume butter. The new thing is margarine—a synthetic, man-made creation. It's supposed to be an improvement. The idea is that saturated fats in butter build up cholesterol, whereas the polyunsaturates in margarine help break down cholesterol. There's only one problem. To make it hard, margarine is saturated artificially by hydrogenation, and it turns out that hydrogenated fat is more dangerous in producing sclerosis than regular butter. Studies of animals have shown there's no comparison. Selenium, a mineral, is found in butter and helps protect the heart. It's a necessary part of your health. This isn't so with margarine.

"This is what happens with what they're doing to bread. When it is processed, the bran and the germ are thrown out—an average of 80 per cent of the natural fiber is thrown out. Four things are put back in, and it's called "enriched." But, if you take out ninety-nine things and put back only four, it's really hardly enriched.

"All the things that are thrown out in the making of processed foods are necessary. Magnesium, which Adele Davis refers to as "nature's tranquilizer." When you're magnesium-deficient, you become irritable, noise-sensitive, you get headaches, have a lot of intestinal gas, hemorrhoids, all kinds of things. Think about people getting irritable because of this and then think about child-abuse,

about the high divorce-rate, about the high crime-rate. It takes an irritable person to abuse a child, and it takes an irritable child to cause a mother to abuse him. You make them both deficient in magnesium and you have a formula for child-abuse.

"Dr. Price and Dr. Pottinger studied nutrition around the world. They found that no matter how primitive the society people lived in or what the climate or what the diet—and the diets varied tremendously, a lot of blubber in cold climates and a lot of fruits and vegetables in the tropics—what they ate was natural and they didn't have tooth decay, they don't need to go to doctors or dentists. And here we are, in this country, falling apart!

"Dr. Pottinger's study of cats was very relevant to our society. He took cats and studied them over four generations. One group was on a cooked-milk cooked-meat diet, the other on raw-milk raw-meat diet. He observed that the cats on the raw diet stayed healthy. Their balance was good, their behaviour was appropriate, they had interest in each other sexually, their young were the same size as the parents and their development homogenous. Which is the way it's supposed to be. The other group of cats was a different story. In the first generation the females of this group became over-aggressive, many of the males homosexual. The percentage of still-births increased, there was no constancy in the development of the kittens. In fact, they grew unsightly—progressively worse from generation to generation. Finally, by the fourth generation, the kittens were becoming allergic, most of them died, the females stopped getting pregnant. They were terminating the strain. And the only variable between the two groups was that this one was on cooked food. The amazing thing is that the weeds in the pens of the two groups became entirely different because of the difference in the diets, the whole ecology was affected. Which goes back to what I said to begin with about the laws of nature, the balance that's there, which we are disturbing, and the life-force that is certainly greater than any of us, which to me makes the connection between nutrition and the spiritual absolutely obvious."

"Orthomolecular nutritionist" is Laraine's correct title. "Orthomolecular" means to literally straighten the molecules, but what it really embodies is the concept of manipulating the substances normally present in the body—as against introducing other substances in the form of drugs—as a strategy for treating disease and maintaining wellness. Her technique has been especially successful with heroin-addicts, cigarette-smokers, and individuals suffering from cardiovascular disease. Trained originally to be a nurse, Laraine turned in desperation to nutrition when M.D.'s did not help her husband who was suffering severe arthritis and her son who had a serious case of asthma.

Laraine Abbey's List
of Nutritional & Orthomolecular Reading

Adele Davis: *Let's Have Healthy Children, Let's Eat Right to Keep Fit, Let's Get Well, Let's Cook It Right.*
Ruth Adams: *Vitamins.*
Abramson and Pezet: *Body, Mind, and Sugar.*
John Yudkin: *Sweet and Dangerous.*
Frances Lappe: *Diet For A Small Planet.*
W. E. Shute: *Vitamin E For Ailing and Healthy Hearts.*
Roger Williams: *Nutrition in A Nutshell, The Wonderful World Within You, Nutrition Against Disease.*
H. L. Newbold: *Mega-Nutrients, Revolutionary Ideas About Weight-Loss.*
** Cheraskin, Ringsdorf, and Clark: *Psychodietetics.*
J. I. Rodale: *Complete Book of Vitamins, Complete Book of Minerals For Your Health.*
Carlton Fredericks: *New and Complete Nutrition Handbook.*
Nutrition Almanac by Nutrition Search Inc.
H. Rosenberg: *The Book of Vitamin Therapy.*
**R. Passwater: *Supernutrition, Supernutrition for Healthy Hearts.*
I. Stone: *The Healing Factor—Vitamic C Against Disease.*
Linus Pauling: *Vitamin C and the Common Cold and Flu.*
R. O. Brennan: *Nutrigenetics.*
C. Pfeiffer: *Mental and Elemental Nutrients, The Schizophrenias: Yours and Mine, Zinc and Other Micro-Nutrients.*
John Ott: *Health and Light.*
Michael Schacter: *The Food Connection.*
Marshall Mandell: *Dr. Mandell's 5-Day Allergy Relief System.*
Robert S. Mendelsohn: *Confessions of a Medical Heretic.*
Herbert M. Shelton: *Fasting Can Save Your Life.*
Jack Goldstein: *Triumph Over Disease by Fasting.*
Ann Wigmore: *Why Suffer?, Be Your Own Doctor.*
Harold Manner: *The Death of Cancer.*
Abram Hoffer: *Orthomolecular Nutrition.*

**Especially recommended.

BERT RINKEL
The Wisdom of the Body

"AS A RULE," says Bert Rinkel, one of the founders of the Princeton Holistic Health Association, "people come to us only after they have tried everything else. They come and ask, 'Can you fix this?' I say, 'I don't know, but we can try.' "

Bert's calling as a practitioner of shiatzu massage began, he believes, when he was a boy rubbing the tense muscles in the feet and shoulders of his own tense, uptight mother. He did not take a long time arriving at his calling, but he did take a variety of colorful jobs on the way to it, having been a reporter for the *Kansas City Star,* a watercolorist and painter of murals in a zoo, editor of the zoo's magazine, caretaker of a ranch in Yosemite Valley, and resident of a desert town in New Mexico. In the course of his peregrinations he appears to have circled always more closely to his vocation. In Kansas City, on the recommendation of a fireman he knew, he studied yoga. Next he took "a set of lessons" with a woman who did Christian yoga. Moving on to San Francisco with a wife he had acquired, he studied Gestalt and finally, under a Zen monk who had attended the Shiatzu Institute in Tokyo, the art of rhythmic fingertip massage so highly developed by the Japanese. After additional work at the Naropa Institute in Boulder, Colorado, he came to Princeton to do Jungian analysis—which he calls "soul-mending"—with analyst Sylvia Massell. Through her urging he developed the courage to begin his own practice of shiatzu massage.

"I returned to the wisdom of the body," he says. "There is great wisdom in the body. Often, I learned, it was much much wiser than the mind."

His first client was a woman named Rosalind LaRoche. Her therapy proved so successful that she invited him to work with schizophrenics at Earth House, which she had established outside Princeton. The first thing he did there was to explode the cliche that schizophrenics disliked being touched. They not only liked and appreciated the process, they responded to physical contact so well that it became a basis of trust for them in those who wanted to help them get well.

In order to prevent such major health problems as heart-attacks or cancer, it is his belief, people do not need to suffer more than the first and earliest manifestations. The problem is to learn to translate these signals into their true meaning and to do something about them before more serious problems develop. The Chinese understood these matters thousands of years ago. It is this ancient wisdom that Bert is offering.

BERNICE BLANK

Stress Workshop

BERNICE BLANK runs a stress workshop for HHAPA. Like many zealots for holistic health, she found her way of keeping well as a result of her own discomfort. Her problem stemmed mainly from stress and how to alleviate it. Electing not to take the way of medication, she attended New York's Institute For Living Learning and grew so enthusiastic about results that she joined its faculty, where she still teaches methods of coping with personality-related illnesses like arthritis, cancer, and heart-disease. She believes the human body is able to "talk" and communicate the tensions causing it pain. Her workshop in Princeton is attended mainly by women in their forties, but this fall she is starting one for men only. She maintains her own wellness by exercises at home which first astonished her children but in which they now happily join.

SHEILA MORGAN
Gestalt Therapy

SHEILA MORGAN, Gestalt therapist, and behind-the-scenes "idea-person" for HHAPA, is busy these days writing a book on loving and why people don't feel loving toward each other. Her therapy is based on a theory of awareness and responsibility. "If you know what you're doing," Sheila says, "then you have a choice. You become responsible for your own feelings, choices, and their consequences." A depressed person, for example, needs to ask himself, "How do I get myself depressed?" The therapist helps the client untangle the facts, thoughts, and meanings attached to situations so that he can see where his feelings come from and what his options are. Acceptance of this means responsiblity. "We can't change others or get people to do things our way. If they do, it is only because they want to. Everyone has choices."

SYLVIA ELVIN and MARGARET PUTKO

Massage—"Communicating Peace"

TWO YEARS AGO Sylvia Elvin studied massage at the Swedish Institute, then shiatzu in New York and breathing with the famous teacher of rebirthing: Leonard Orr. She began massage therapy with musicians at the music workshop of Hampshire College and was, she says, "aware of the special needs of musicians' bodies." Now she practices the art of massage in Princeton with all sorts of people.

Massage is awareness of body-mind. Sylvia says massage allows one to realize there is consciousness in other parts of the body than the head. The effect of the deep relaxation brought about by massage and breathing is "cumulative." During the process, the mind enters "a different state than ordinary mind and goes into an alpha-meditational state." This is where mind and body become one.

Sylvia feels she is needed in Princeton because "people in this area are achievers who work at their maximum potential. When deep relaxation is reached through breathing and massage, anxiety is short-circuited and stress relieved." A client told her the main benefit of massage for him is "to be rid for a period of one hour of the constant flood of ideas and decisions."

For those with spiritual orientation, Sylvia believes "massage in combination with breathing uses mind for the expansion of the spirit, which adds to an expanded sense of self. The message of massage is like the Tao—'if you try, you won't succeed. You have to allow.'"

Margaret Putko, a practical nurse, got involved with Sylvia's massage by observing its effect on a teacher of yoga she was going to. "I'm a nurse," she says, "and I notice people, like the manner of their gait and the way they carry themselves. The change in my yoga teacher amounted to a transformation. I wanted what she had and scheduled an appointment with Sylvia."

Margaret now practices massage as part of her regular nursing duties. She is currently enrolled in Sylvia's course at the Princeton YMCA and has just joined HHAPA. Her life has been changed by massage. She believes in the truth of one of Sylvia's tenets: "Quiet within requires a passing of peace on to others. To communicate peace, there has to be peace."

DALE PATTERSON
Biofeedback

Dale Patterson is one of the pioneers in the field. In the following interview, which we had with him in his ultra-modern office in Lawrenceville, N.J., he relates biofeedback's connection to the holistic idea of body, mind, and spirit.

Dale: Under stress, bodily systems are being strained to the point where they are not regulating themselves. What we do in biofeedback is take advantage of the brain's natural tendency to regulate itself. The biofeedback signal amplifies what is going on under a person's skin so he can get in touch with it. That which is mirrored under the skin by the biofeedback signal can be controlled. Eventually the feedback tone is not needed and the person can use these newly acquired skills to alter states of disregulation. The bottom line is that the body and the mind work together. The body takes messages to the mind, and if the mind speaks nicely to the body, the body will respond. The mind can't make demands on the body. It can't demand the body heal itself. The mind must become intimate with the body in a very private and passive way.

FIP: Could you tell me something about your basic training program?

Dale: The training program has three basic phases. First is relaxation. Second involves carrying these skills into your own life. Third is putting these skills to good use. Take, for example, twilight learning and the beta brain-wave associated with it. It is a way a person can change his behaviour by using hypnotic suggestion. There is also the area of self-imagery. It has the underlying principle that you cannot do anything you can't imagine yourself doing. It's an extensive area—everything from teaching someone to study better to improving athletic ability.

FIP: Is there a spiritual aspect to biofeedback training?

Dale: Sure, depending upon how you define spirituality. The way I look at it, it is the life-force which supports our being, and consciousness is spiritual in nature. People going through biofeedback training often get in touch with it. Some call it God and some call it different things. Someone in touch with the wholeness and unity of things is what we mean when we speak of integrated personalities.

DALE STARCHER
The Chakras

"THE SEVEN CENTERS of energy in the spine, which are called *chakras,* have been known for thousands of years," Dale Starcher says. "They span many cultures. Mystics and seers could see them, but not in the same sense that we see things. The *chakras* are not physical. They are energy systems which designate our stage of growth or evolution."

Dale Starcher's knowledge of ancient Eastern psychology complements his systematic temperament and his work in the field of stress-reduction. He is a member of the board of HHAPA and is active in the task force to set up a facility for holistic medicine in the Princeton area. He discovered *chakras* and Eastern spirituality during a period of his life which he describes as "confused and without direction." A friend of his introduced him to Shyam Bhatnagar, who became his teacher and guru, and Shyam introduced him to *chakras* when prescribing yogic techniques that would lead to spiritual development. The *chakras* appealed to Dale immediately, providing him with "a framework for self-analysis and a systematic understanding of growth and development."

The theory of *chakras* is complicated, but basically assumes energy moving from the base of the spine to the top of the head in stages corresponding to the evolution of an individual. The energy seldom makes the full trip because of blocks in the seven main *chakras* of the spine. For the energy to keep moving, resistances to its flow must be released. This can be done through yoga practices prescribed by a teacher like Shyam. The goal of *chakra* psychology is enlightenment in the yogic sense.

Since working with Shyam, Dale has changed his diet to a vegetarian one, practiced yoga postures and breathing exercises, done mandala drawing, chanted and meditated on mantras. He also rises before sunrise. The benefits he has derived from *chakras* include: more direction in life, more self-confidence, more intuition and spontaneity, plus faith that everything is working out in his existence for the best.

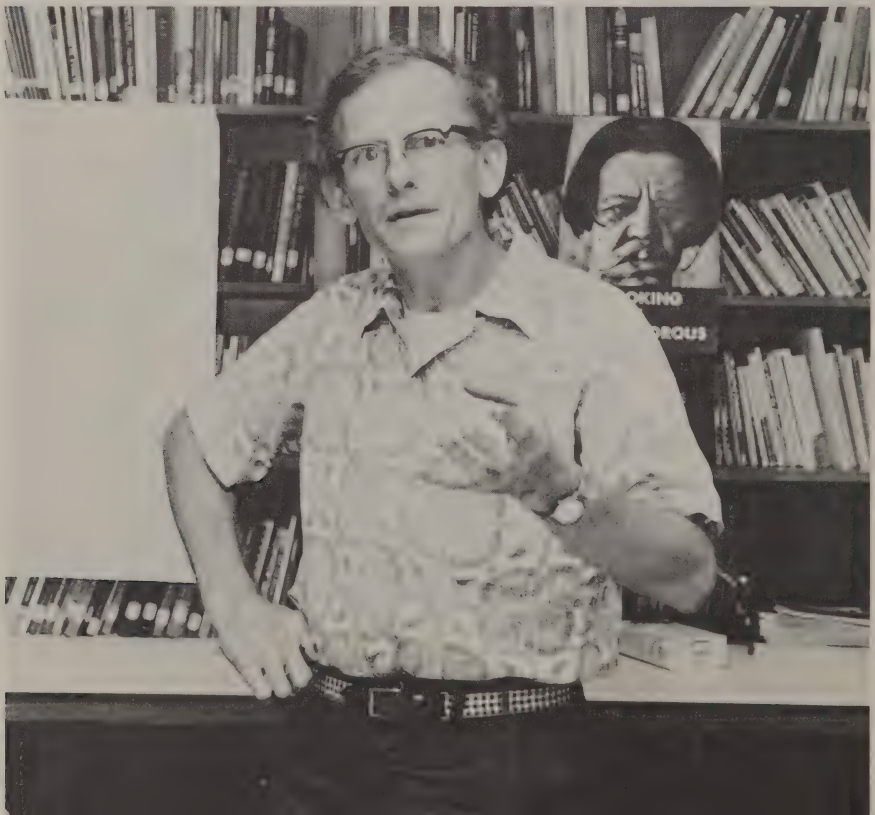
NIRBA SINGH KHALSA

The Yogic Way of Life

SINCE 1976, the Guru Ram Das Ashram in Princeton Junction, New Jersey, has been a training-center for teachers of Kundalini yoga and a sanctuary for those choosing to live the yogic way of life. It is directed by a young oriental-looking but just-plain-American named Nirbha Singh Khalsa *(shown at right teaching a class at the ashram)* and presently houses six people who study, teach, and participate in the yogic way. Classes at the ashram are open to the public and include nutrition, gourmet vegetarian cooking, Tantric yoga, stress workshops, survival workshops, and the martial art of self-defense. Teachers from the ashram instruct classes *(above, a class in hard-to-hold yoga postures)* all over the state—at universities, adult schools, and cultural societies.

TOM KAFES
The Quit-Smoking Clinic

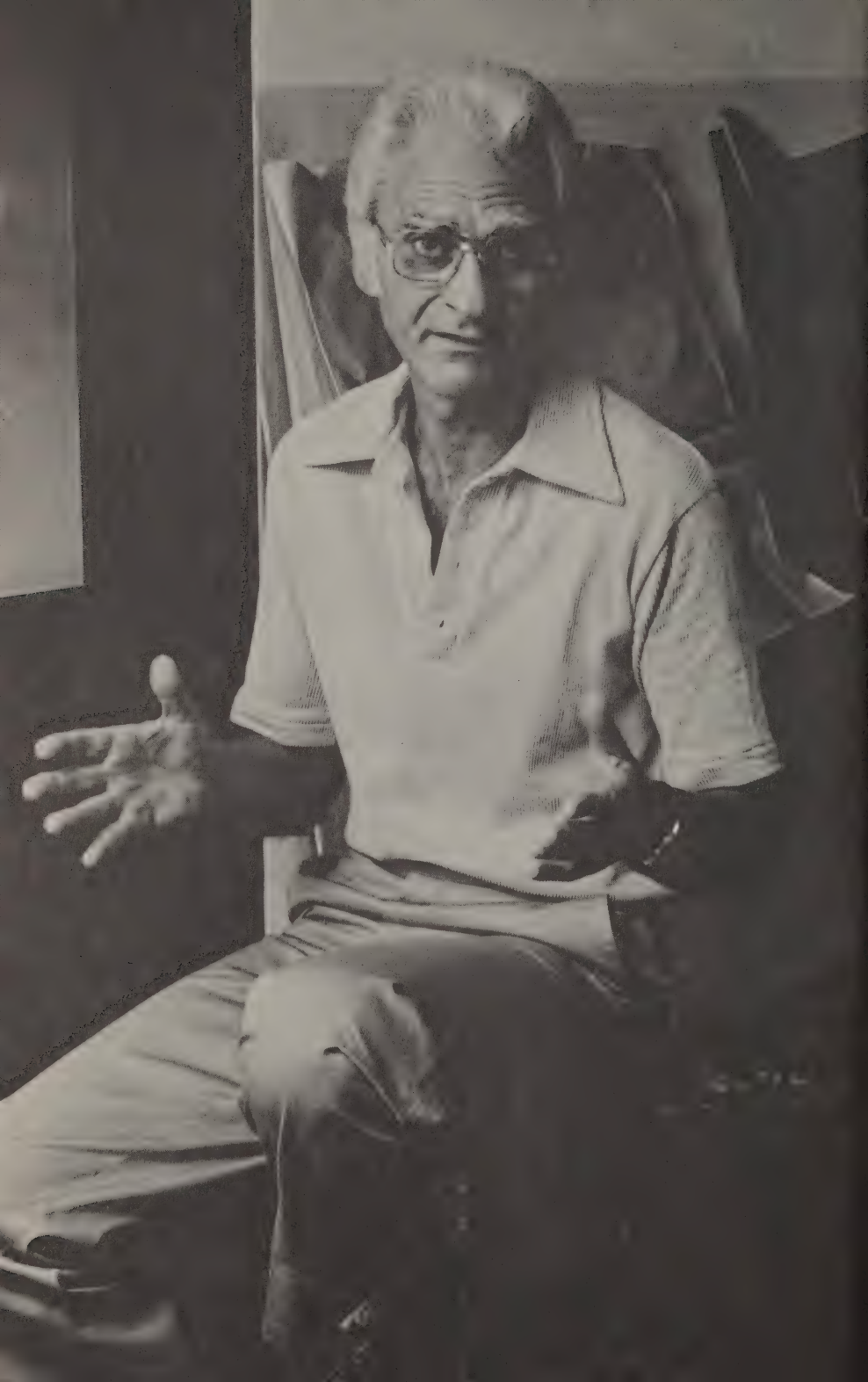
FOR TWENTY YEARS Tom Kafes smoked three to three-and-a-half packs of cigarets a day. "It took up a tremendous amount of time," he said. It also was a source of chronic bronchitis for him. When he grew tired of "smoking his life away," he was able to stop with the help of The Quit-Smoking Clinic jointly sponsored by HHAPA and the American Cancer Society. "The two dollars and twenty cents I save per day I can now use to take my childrten out," he says, "but, even more important is the extra energy I've got, the better quality of sleep, the lack of a hacking cough—the freedom not to smoke." The Quit-Smoking Clinic gives smokers wishing to quit a method of quitting and group-support while doing it: the desire to quit has to come from the smoker himself. In Tom's case, the desire was strong. It was the support he needed. "When I came to the clinic," he says, "I was done with the habit even though I was still smoking. I needed to make an effort, and the group became the vehicle for that effort."



GORDON BOALS

"Swimming in Air"—T'ai Chi

ONE OF the most popular therapies offered members by HHAPA are the classes in T'ai Chi Chuan run by Gordon Boals (*(who is shown leading a class outdoors on the campus of Princeton University).* T'ai Chi—known, along with poetry, painting, calligraphy, and medicine, as one of the "five excellences"—is sometimes described as "swimming in air." It consists of 37 postures known as "the Form," performed slowly and continuously. Smoothness, balance, and timing are emphasized. All motion originates in the *tan t'ien,* or center of movement located below the navel. The mind focuses on the *tan t'ien* while the body relaxes all over. Gradually, with repetitions of the Form, the body unlearns bad habits and releases accumulated tensions. Health and vitality return with the embodiment of the basic principle of movement.



DAVID RAYMOND
Acupressure, Chiropractic, and est

FOR THIRTY YEARS David Raymond, an artist, suffered severe lower back pain that was the result of an army injury. Only a year ago he found himself experiencing the most excruciating pain he had ever had. Already enrolled in est, he called the est center manager Samuel Gruen and told him of the horrible pain and of thoughts of his mother's death which occurred around the time of his back injury. Mr. Gruen recommended that he relive mentally and emotionally these simultaneous events. While David did this, Bert Rinkel *(see page 18)*, to whom he had gone for relief, applied acupressure to his back.

The result was miraculous. "Something gave," David says. "I started to sob. I got up and walked painlessly." What had happened was that he had stored his psychic pain about his mother's death along with the pain he had endured in the army obstacle course where he had received his injury, lodging them both in his back. "By getting in touch with these incidents, I was able, with Bert's help, to release the pain at last. It was a clear case of body, mind, and spirit working together."

David still goes regularly to a chiropractor, but knows inwardly, he says, that he will never have to experience such pain again. He lives a "fulfilling, active life," painting and teaching, swimming rather than jogging. He regards his est seminars, which he still attends, as one of the most spiritual programs in existence. He says, "I call all life—everything—spiritual."

DR. MARTIN SCHACHED
The Wellness Inventory

DR. MARTIN SCHACHED is an involved and busy man. A graduate of the Columbia School of Chiropractic, he has been a member of the Holistic Health Association of the Princeton Area from its inception, two years ago. His involvement with HHAPA, he says, is "as a lay person and not as a chiropractor." He hopes a holistic clinic spearheaded by a medical doctor will some day be a reality for HHAPA. "If a center's set up, I may be employed there as a practitioner for those who can benefit from chiropractic."

As a member of HHAPA, Dr. Schached administers the Wellness Inventory. There is a charge of $35 for it which Dr. Schached sends to HHAPA. He explained the Inventory by saying, "We are responsible for our own health in that we do things that can lead to 'sickness' and we can do things that lead to 'wellness.' The Inventory is a self-survey of our habits and lifestyle. It's educative. It teaches the person doing it his responsibility for his health."

"The spiritual side of holistic health begins with responsibility," he says, referring to a woman who discovered that her back pains were symptomatic of a neglectful lifestyle. Her insight and acceptance of her situation became the first step in a process which led eventually to a renewed belief in God and a spiritual life. She went from chiropractic to nutrition to biofeedback to yoga and the meditative disciplines to a realization of her need of and love for God. Dr. Schached speculates that this woman, by realizing she had caused her own problems, also realized she was "more than a machine." If not a machine, what? Thus began her spiritual search.

In order to find out what Dr. Schached's Wellness Inventory is like, Assistant Editor Bob Waite (shown in the photograph at left with Dr. Schached) took it and came up with the following report:

I CAME to Dr. Schached's office after a breakfast consisting of doughnuts and coffee which I hurriedly ate while parked outside the doughnut shop. I was tired because I had allowed myself ten minutes to get up and get dressed and rush out the door with a cold cup of coffee left over from the night before. Dr. Schached was waiting for me cheerfully with a twenty-five page booklet entitled *Your Health Evaluation—An Educational Guide To Optimal Health.*

The first thing I had to do was sign an agreement which went as follows: "I agree to: acknowledge and accept responsibility for

my own health. . . realize that my health is expressed by my body, mind, emotions, and relations with others. . ., and I have the power to choose a healthy lifestyle." I balked and told Dr. Schached, "I dont' really have to sign this. After all, this is just for an article." "I think it will mean more to you," he said, "if you do it in total." So I did.

The Wellness Inventory was an education. I listed everything I ate, how long I spent eating it, and what I felt while eating it. I mapped out my personal relationships, the important events in my life, my attitude toward life. I answered honestly about my smoking-habit, my coffee-drinking habits, and how much relaxation I allowed myself. I did this in the light of a checklist of symptoms and complaints. I began to see and report to myself "the total me"—the relationship between my lifestyle and my sense of physical, mental, and spiritual well-being. I also developed desires to change some of these habits. For example, I answered one question by saying, "I learned I eat quickly, often fast food, often on the run. I eat too much white sugar and starchy things. I'd like to discipline myself into eating three balanced meals per day."

Questions about life-goals and values helped me examine what I am all about and what I honestly think life is for. I wrote down how I see myself within three years, within a year and a half, within six months in terms of my life-goals. I also wrote down what steps I have to take to reach these goals. Dr. Schached suggested I keep track of what I do toward them and change them as my life itself changes. He urged me not to be rigid but to work on myself a little at a time.

Dr. Schached's role in the Inventory was to point out connections I might have missed—like leg-cramps and congestion and frequent colds being a part of my cigaret-smoking. He also could tell me what a balanced diet consisted of and how I could make time for it. The responsibility is mine, not his. The Wellness Inventory doesn't tell you what to do, but what you can do if you want to. For example, some of the conclusions I drew about nutrition were based on false assumptions about what constituted a balanced diet. Dr. Schached corrected me. He even gave me a book on the subject.

He gave me suggestions, references, and advice about everything I wanted to change to live a fuller life. He also emphasized what the logic of the Inventory pointed out—that I was responsible and, to a large extent, free to choose my own level of wellness. There was nothing fanatical, moralistic, or patronizing about the encounter. It was, as Fletcher Knebel said, "common sense." So I may still choose to eat on the run and overindulge in nicotine and caffeine, but when I cough, get leg-cramps and indigestion, and I scowl rather than smile at the world, I'll know the culprit to blame is me. Me—and no one else.

DR. PAULINA WILKER

Encouraging People

"This is a very crazy world"

PAULINA WILKER is married and the mother of four as well as a psychologist with a thriving Princeton practice. From constant contact with people anxious to get well, Dr. Wilker has acquired a lot of interesting perceptions—many reflections—about the lives people are living in the world of today.

"One of the reasons I got into psychology," she says, "was because I wanted a lot of answers for me. The meaning of life, who I am, things like that—I always thought they were unanswerable. But I've found some very good answers.

"One of the things I understood very early on was that this is a very crazy world and that one of the things people do as they grow up in this crazy world is to make all kinds of extraordinary adjustments because nobody knows it's crazy, not when you're young. So we grow up with all kinds of skewed views of the world and distorted pictures of the world—the world's a terrible place, or people are out to get you, or nobody cares, or nobody's consistent. We base a lot of our behaviour on false assumptions like these.

"Another thing I understood early on was that people are marvelous creations, very complicated, very creative, infinitely resourceful. The more I come to know people, the greater respect I have for the individual and the whole human race.

"I have an extraordinary opportunity to be with people when they stop holding up their defenses. No matter what their assumptions, no matter how askew their views of the world, what they're really after is some way of surviving, some kind of peace and happiness. That is hard to achieve if they don't know who they are, don't know what their values are. Often they are in great pain because they are violating some value that is very basic to them.

"My profession is encouraging people to know themselves, because the more they go in, the more they know about themselves, the greater the connection they have with the universe. It's not a self-

ish thing. After therapy, after they know themselves, the more they respect themselves, the more they are able to reach out and to give to and receive from the universe. This is one of the reasons I joined the Holistic Health Association in Princeton.

"You know, we are all much wiser than we know. That is one of Carl Rogers' sayings. Ths wisdom is not our unconscious. Unconscious is too small a word. What it is is the full being, the godhead within, the touch of the divine—the word depends on your upbringing for this connection between the individual and the universe. I'm fascinated by what modern physics is saying. It is reflecting what psychologists have been saying for years—I mean the seeming randomness of things, the events that happen light years away from each other that obviously have some sort of connection, something in the fabric. What do I call it? I don't call it God. I'm Jewish, so God is a very adamant thing for me. All I know is that there is something and that when people allow themselves not to think about it but to flow with it and be attuned to it there's a matching between themselves and the universe.

"Sick people. That's not a word I use. Or the word patient, either. I have clients who come to me for confrontation. They're experts on themselves. I see people in confusion, in trouble, out of control, people who are there because their families send them to me to be 'fixed.' The more I am with them, the clearer it becomes that the behaviour they have chosen to engage in was the best they knew how to do at the time.

"You can't choose death and stay in therapy. Therapy's a process of change, of life. We get sick as a result of not being able to cope. I knew a man who had a heart-attack and died because his heart was literally broken, he was so lonely, so frightened to reach out. Other people use sickness as a way of dulling their lives. They go in for headaches, for depressions, for trivia, for TV. You know, depression's actually a depression of energy, a killing off of feelings. It often has a biochemical cause, so I send a lot of people who go in for it to the nutritionist. This makes some of them furious and others scared. But they go and they get better and the more they know, the more they connect. When you're in pain, you know, you can't think of anything spiritual.

"Body and mind are one. It's absurd to think anything else—to make separate words of them. They ought to be one word so not to distort the reality.

"We all have a right to choose how we live or whether we will. We all make choices. This is the role of Holistic Health—to help people make choices. People have their own meanings, you know. Holistic Health wouldn't happen if it weren't for people's desire for wellness. It's always the person at the center of everything—the whole process."

JANE VISBAL
Self-Help Support Groups

JANE VISBAL became associated with HHAPA a year and a half ago because whe was concerned about her health. She smoked too much and experiences at the Rutgers Graduate School had left her downcast and tense. She wanted to change her habits and live a healthy, full life. She needed an incentive to make the changes she desired. She wanted some kind of support. At HHAPA she met Fletcher Knebel. "I told Fletcher I was looking for support," she says, "and he invited me to the next meeting of the Association. I went because I really felt he knew where I was coming from."

A group was formed by Jane, Fletcher, and fourteen others to offer support and encouragement to each other's desire to improve their level of health. "It was a diverse group," Jane says, "and the needs of the group were diverse." It met in Fletcher's home. Diana, a professional facilitator, helped at the beginning. "Diane didn't take a leading role," Jane explains. "She sat back and helped resolve problems as they came up, she pointed out interactions that needed talking about." As the group became stronger, it chose to go on by itself. At meetings, members reported their objectives—staying on a diet, quitting cigarets—and received encouragement for their efforts. At some meetings, a member would report useful information about the latest research in nutrition or some helpful technique of relaxation. Jane recalls a Dream Workshop in which each member of the group performed a part in another's dream. She shared a Hindu chanting practice known *Satsang* with the group and was surprised by the ease with which whe presented it. "Previously," she said, "I'd freeze at the very thought of speaking in front of a group of people, but our group interaction has given me a new confidence." The whole experience with the group has helped her develop "a new depth of interaction with people and a positive, confident attitude toward life."

NAHOMA SACKS
The Fight-For-Your-Health Group

A LITTLE OVER a year ago, Nahoma Sacks heard about the Simonton approach to cancer therapy. She immediately became interested and read everything she could about this new, hopeful method. Her background as an anthropologist, her knowledge of Eastern religion, her interest in Jungian psychology, and her own spontaneous recovery from a serious disease (not cancer) all pointed toward the validity of this approach.

Her immediate enthusiasm led her to attend Russell Lockhart's seminar "Psychology of Cancer" at the C.G. Jung Foundation in New York. "I began to see cancer at the level of depth-psychology, and I know that the Simonton Method would work," she says.

Dr. Bernard Siegel *(see page 49),* a successful Simonton practitioner, spoke in Princeton last November under the sponsorship of HHAPA. Attending his lecture were Pat Hite and Nahoma. They left the lecture with the same sentiment: "It's time to do something in this area." Pat Hite got together three Simonton-trained therapists for a holistic workshop on cancer. Fifty people were given Simonton training, the majority of whom were cancer patients. On the last day, Nahoma and Bernice Hill, a social worker from Rutgers Mental Health Center, announced they were forming a group in which "everyone interested in fighting for their health was welcome to come." Bernice and Nahoma became its co-facilitators. Ellen Dickerson, an oncology social worker, was contacted by them at St. Peter's Hospital in New Brunswick. Ellen became the third facilitator. Nahoma says, "We felt strongly that it was of great importance to bring the Simonton Method into hospitals themselves, because the Simonton Method is an addition to other forms of cancer therapy, not a substitute for them."

Group members, in evaluations of the group, unanimously approved. One summed it up: "The group is a ten." Nahoma says, "These groups at a minimum increase the patient's sense of hope and quality of life no matter what the outcome in terms of recovery."

The Fight-For-Your-Health Group plans to initiate two more groups. The first will be a beginner's group lasting eight weeks, after which patients will go to the original group for ongoing therapy. The second will be a training group for people who wish to facilitate other cancer therapy groups. The hope is that these efforts will pyramid to help all those who seek help. "We knew it would work," Nahoma says with hopeful smiles. And it is working in St. Peter's Hospital.

FLETCHER KNEBEL

Living in the Present Moment

The well-known writer tells of his bout with cancer

FIP: Mr. Knebel, could you give me a general picture of how you came to be involved with holistic health in the Princeton area?

Fletcher: I first heard about it when I heard that Pat Hite, Charlotte Taylor, and a couple of other people were trying to start an association. I'd read just a little bit about it and was hot for it, because I had a strong feeling that holistic health is just common sense. We all know that our diet has a lot to do with how we live. We all know that a good emotional balance is better for your health than if you're all torn with stress, and we all know that certain addictions like sugar, nicotine, and booze are bad for us. So is lack of physical exercise and lack of some spiritual element in life. By 'spiritual' I mean a kind of feeling about life—a wonder of it, a religious feeling of some kind. If you have that whole ball of wax—that's what

health is all about.

And yet it seemed to me clear that when you went to a doctor for something, a specific ailment, it just makes common sense to me that after he got through treating that ailment he would say to you, "Now, look, you've got to get your life in order, man!"

There was a survey made in California that took seven common-sense rules like no-smoking, moderate diet, proper amount of sleep, a fair amount of exercise, and so on. Anyway, 7,000 people were interviewed, and there was found a direct correlation—those who observed all seven of these common-sense rules were healthier and happier and had more zest and energy, by and large were more productive. Those who did six of them were quite good, too, and five were a little less, while the worst were those who only did one or none of them. I wondered why it was that doctors didn't do this. All they would do in this line was say, "Hey, you gotta watch your diet, man!"

Doctors know very little about nutrition—very little about how to keep you well. If they do, they're not telling. That's why I got interested in holistic health. Holistic health offered the way that I felt I ought to go.

FIP: Could you tell me how you utilized holistic health to deal with your own battle with cancer?

Fletcher: What happened was this. The Holistic Health Association was formed two years after I had cancer. I had cancer just four years ago this month., At that time, though the suggestions of friends, and because I wanted to, I was doing things that later became part of the Association. For instance, before I had this operation, Pat and some other people gave me some tapes. One was by Dr. Emerson and one by Dr. Simonton. What they amounted to was putting yourself in a trance and, when in a trance, trying to use the mind to feel yourself. You feel the tumor getting rid of itself. I did those tapes quite faithfully before and after the operation. I still do some of it. I do a meditation every morning. I chant every morning. I image every morning—that is, I image getting rid of bad cells in the body. Also, at the same time I was in the hospital, my wife and Ann Meadlock got up what we called the 'psychic network.' Seventy-five of my friends agreed that at the hour I was to be operated on, they would stop whatever they were doing for a few minutes and beam thoughts my way. I don't have any notion in the world whether or not human thoughts can travel over a distance of miles. These people were scattered all over the country. But the fact that seventy-five people thought enough of me to stop and think about me was a great cheering and buoying effect on the operation. I believed then and still believe that an upbeat mental attitude is far

more than half the battle. On the average, an upbeat, optimistic outlook and feeling that life is good can be quite healing.

Quite recently I've had an awful lot of friends who have gotten cancer, and they will not do that kind of mental work. It's curious. You'd think a person facing death would try almost anything. Some people think it's a lot of bunk and want nothing to do with it, and the minute they make that decision it's a downbeat thing. If they were willing to accept anything—and I mean, anything—the mere doing of it, I am convinced, would help.

FIP: Let's get back to this sense of awe or wonder with the universe—that you refered to as a religious attitude. Would you say that this experience with cancer stimulated this attitude?

Fletcher: I certainly didn't always have it. It's only been in recent years. It's not religious in the strictest sense. It's a feeling that this is a tremendously mysterious, complex, world-universe that we're involved with. We know very little about what there is to know. For me it all boils down to being here. That is, living in the present and not letting your mind wander off into the past or future. I spent a lot of my life not being where I was. I was never satisfied with this moment. The willingness to be in the present moment requires only a certain amount of surrender and acceptance. Doing it, however, is a lot of fun and takes away most of life's stresses.

FIP: Do you see the 'psychic network' you spoke of as being anything like prayer?

Fletcher: Sure, I think that it is. In fact, I'm sure that a lot of those people prayed for me.

FIP: Do you think people caring about you is where the power of such prayer lies or is there more to it?

Fletcher: It could be possible, of course, that thoughts actually have the ability to travel like radio waves. I don't know. There are all kinds of vibrations in the air that we don't know about yet. Every year they find out some new sort of wavelength, like the laser, or radar, or radio waves, and so forth. Who knows? Maybe human thought can travel. Even if they can't there's a tremendous uplift value in knowing people are thinking about you.

FIP: Would you say that this whole experience has improved your lifestyle? In other words, would this high level of wellness have been in reach for you without your trouble with cancer and your seeking out such an alternative?

Fletcher: Yes, I would say so, but I wouldn't recommend it to anyone. The way it has worked out has been fine.

FIP: Do you have anything to say about HHAPA?

Fletcher: For us to have Pat Hite taking the lead as she has is terrific. She's been a clearinghouse, and she keeps the thing rolling.

FIP: Is prayer a part of the Association?

Fletcher: When we start our meetings of the board, we all get in a circle and hold hands and meditate and at the end we do it again. In other words, we think our relationship to each other is important. I'm sure it works better that way.

FIP: What do you see as the future of holistic health?

Fletcher: We need to make a lot more progress toward a true holistic clinic. I have always envisioned a place where four or five people—a psychologist, a nutritionist, an M.D., a chiropractor, and maybe just a wise person—would sit around, and you would go in and say, "I know I'm just not feeling as well as I could," and they would all talk to you individually for an hour or so, each in his own line, and then they would come together and discuss you as a whole person.

I realize that would be fairly expensive and that our insurance system is not yet set up that way. But in the long run it would be well worth it. One of the five would be your health counselor. In the last analysis, however, you would be the one who had the responsibility for your health.

What we are now is an educational outfit. We are trying to get people to take a broader look at their health picture from a much wider point of view.

FIP: Is it possible that a person without a health problem could come to holistic health as a way of finding spirituality?

Fletcher: The way it's set up now, that would be fortuitous. A major problem is that when we talk about health it can be perceived as boring. We have always to be sure that when we talk about it we are sharing.

FIP: Does this lead to a concept of service?

Fletcher: I never heard it expressed outright, but, in fact, those who get the most out of holistic health do just that.

Cancer Patient's Bill of Rights

DEAR DOCTOR:

Please don't tell me what I don't have. We both know I came to you to learn if I have cancer. If I know what I have, I know what I am fighting, and there is less to fear. If you hide the name and the facts, you deprive me of the chance to help myself.

Doctor, when you are questioning whether I should be told if I have cancer, I already know. You may feel better if you don't tell me, but your deception hurts me.

Do not tell me how long I have to live! I alone can decide how long I will live. It is my desires, my goals, my values, my strengths, and my will to live that will make the decision.

Teach me and my family about how and why it happened to me. Help me and my family to live *now*. Tell me about nutrition and my body's needs. Tell me how to handle the knowledge and how my mind and body can work together. Healing comes from within, but I want to combine my strength with yours. If you and I are a team I will live a longer and better life.

Doctor, don't let your negative beliefs, your fears, and your prejudices affect my health. Don't stand in my way of getting well and exceeding your expectations. Give me the chance to be the exception to your statistics.

Teach me about your beliefs and therapies and help me to incorporate them into mine. However, remember that my beliefs are the most important, what I don't believe in won't help me.

You must learn what cancer means to me, death, pain, or fear of the unknown. If my belief system accepts alternative therapy and not recognized therapy, do not desert me. Please try to convert my beliefs and be patient and await my conversion. It may only come at a time when I am desperately ill and in great need of your therapy.

Doctor, teach me and my family to live with my problem when I am not with you. Take time for our questions and give us your attention when we need it. It is important that I feel free to talk with you and question you. I will live a longer and more meaningful life if you and I can develop a significant relationship. I need you in my life to achieve my new goals.

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MARGARET SANTANGELO
Grateful Cancer Patient

She learned to see herself as God's co-worker

This interview took place in Margaret Santangelo's home in Piscataway, New Jersey, over a cup of coffee. Margaret at the time was considering training to facilitate a cancer group similar to the one she attends.

FIP: Margaret, what was your initial reaction to discovering that you had cancer?

Margaret: I went to the hospital for routine surgery—to take out some thyroid tissue. The doctor told me, "You have to have this removed, but there is no rush. It can become cancerous in later years." I felt that it couldn't wait. Let me do it now. Let me get it over with. I didn't like that hanging on my mind.

Two weeks later I went to the hospital and they found a lump which turned out to be malignant. And it's funny—I never expected such a thing. I always felt that I could never get cancer. I suddenly felt vulnerable. It was a shock. For a while I just concentrated on getting my strength back after surgery. I didn't want to think about it.

I went on chemotherapy, and I was so bent on getting well that the treatments never made me sick. I was determined that the chemotherapy was going to do it, and I would get well. Soon, however, I realized I had to do more. But what? I didn't know. I just knew that there was something out there for me.

FIP: Did this lead you to holistic health?

Margaret: My doctor is a very well-known oncologist. He didn't

believe in anything like holistic health. He would put such ideas down, and I realized that I couldn't communicate with him. I had to find another course, so I joined an exercise class at the YMCA with women who had the same kind of problem. It was through one of these women that I heard of the Holistic Health Association of the Princeton Area. I joined. I went to a seminar on the Simonton Method. It opened up a whole new avenue for me. I realized that my illness was a result of spending so much of my time working and taking care of everyone else except me. I really forgot about my needs. I'm still having trouble with that, of course, because there are years of habit to break.

FIP: What ways have you found helpful in breaking these old habits?

Margaret: I take twenty minutes to meditate in the morning and twenty at night. It's hard to fit into a busy schedule. I work, and I have a big family. That's what I'm struggling with now. I also have to change my diet. The type of cancer I had is related to diet, and being of European descent and eating a high-fat diet with lots of rich food, butter, and cream, all contribute to my illness. I'm working towards becoming a vegetarian, and I'm getting there slowly because I don't want to do it all at once. I feel a sudden change would be a shock to my body.

I belong to a stress-reduction group. It's a very good one. It's really great to realize the things I learned from the group. For all of us, it boils down to being perfectionists. We are hard-working and always coping with everyone's problems but our own.

FIP: Does this bring about a spiritual awakening?

Margaret: Well, in the past I've neglected the spiritual side of my life, even though I've practiced all the formalities. I would always go to church and missed mass only when I was ill. It never grew—it stayed at one point. My meditations have brought me closer to God. And so has this whole experience.

FIP: Then meditation has helped?

Margaret: Oh definitely! Now I'm able to connect with my innermost self and find out what I've really got to do at this point in my life.

FIP: Have the meditations had any clinical effect?

Margaret: It has made me feel better and helped me to cope with

my illness. I am slowed to the point now where it's possible to take time out for myself and refuse to taken on more than I can handle.

FIP: Did you practice the visualizations?

Margaret: I practiced the visualization. What you do is visualize your immune system working. It's really amazing how the imagination works for different people. Some use sharks—shark's teeth eating at the cancer—eating it and eliminating it—getting it out of the body. Others use their own physical system. They draw white cells swallowing up the cancer and getting rid of it through the glands and the elimination organs. I did that for a while, too. I would also picture myself as magically cured and project in my mind a perfect state of health. Later in my meditations I would visualize Christ radiating light throughout my body and I would feel the inner-Christ healing my disease. I don't mean disease in its usual sense, but the dis-ease of my body. Christ's rays eliminate anything that is foreign. That's where I'm at right now.

FIP: Others have indicated that they finally came to terms with themselves through a struggle like yours. Do you feel this way?

Margaret: I just said to a friend the other day, "You probably think I'm crazy, but I'm glad that I had cancer!" I really am. It slowed me down, and it made me realize that all the things I was so busy doing weren't really fulfilling. I don't know where this is all going to lead, but I feel that I have to continue with this and become more knowledgeable about the holistic health movement. There's something for me to do. I don't know what it is, but there's a purpose to all this.

FIP: This stress-reduction group for cancer patients seems to be the key. Could you tell me more about it.

Margaret: The group is new, and we finished our first eight weeks. Now another group will start. This one will be for beginners. Anyone of us from the initial group who wants to can be trained to facilitate new groups. This is how we will grow.

It's really a wonderful thing. We had a new patient come in Tuesday night. She had had chemotherapy and felt reassured because something was fighting her cancer. But when that was finished, she panicked. She went to her doctor, and he recommended this group to her. It made me feel so good! Thank heaven there are some doctors who are open to these ideas. The group is a great group, and they're all so open and all so ready to really share.

FIP: Sharing is important to the process of the group?

Margaret: Yes, it is. We share the traits we each have which are a part of our disease, and the solutions we find to cope with these traits.

FIP: You have been in this group for eight weeks. How do you feel now?

Margaret: I'm fine. I had a complete checkup in January—all the tests—the bone scans—and I'm fine. Right now I'm tired. I've been cleaning my closets since I've had surgery a year and a half ago. For some time I've neglected my housework. At the time I didn't have the energy. What's great now is I'm not pushing myself and at the same time I'm working towards a definite goal. I want to finish it by September.

That's another part of our program—goal setting. Goals have to be realisitc. My initial response to goal-setting was like taking a long trip. In meditation I realized that I have to start slow. I start with little things and build up to the bigger things. The meditation gives me perspective. My thing is to get through the day with the least amount of stress and anxiety possible. I used to be like a hampster in a cage and my mind was always way out there thinking of all the things I have to do.

FIP: Do you tie this meditation in with your newfound spriritual life?

Margaret: I don't know if you ever heard of Brother Lawrence. He was called the "God-illuminated cook." He became a cook in a monastery. In his quest, he rejected the ways of pennance as a way for him to live in the presence of God. Everything he did was in conversation with God. He would clean the garden with God's presence in mind—in other words, whatever he did was done either speaking or listening to God. His life was simple and quiet. That seems right for me.

FIP: Do you see hope for all cancer patients who want help?

Margaret: I would say that there is a lot of hope. It takes a lot of work and invididual searching.

And what is sad is so many people with cancer just won't accept it. A young man I see often has cancer and is undergoing intensive chemotherapy. I feel like he could be a son of mine. I encouraged him to come to our group, but he just won't accept it. The group would help him so much. I gave him all the reasons for coming. You can't get someone to come who doesn't want to. They have to do it for themselves. It's within your own awareness.

FIP: Do these methods help so-called "terminal cases?"

Margaret: Oh definitely! There's a man in our group who was told he had no hope twenty-seven years ago. A terminally-ill man who has for twenty-seven years fought off death and lived a productive and fulfilling life! He had brain cancer. The surgeon told him it was hopeless, but he wouldn't accept it. He had nine operations and radiation. He kept working. He scheduled his treatments when he wouldn't be at work. He told no one at work.

He gave himself something to live for—some unfinished business. Short-term goals—he felt this was very important. In the beginning, every three weeks he would set up a goal or project to be completed for that time-period. From three-week projects he would go on to three-month projects and so on. He kept himself busy and the doctors were amazed at his progress.

My mother had cancer. When she found out, her doctor told her that she had six months to live. At the time chemotherapy was experimental. The doctors really didn't know what they were doing at that time. They were just trying different things.

My sister was still in grammar school, and my mother wanted to live till she completed junior high school. She did. She lived five years rather than six months. At one point the doctor showed me an X-ray of my mother's bones. They were riddled with cancer. The doctors couldn't understand how she could walk. Every day, though, there would be pies waiting in the window for my sister when she came home from school. When June graduated from junior high school, that was it—she died. All through this it was kind of like her saying, "I just hope I can live till June graduates."

FIP: What activates this will to live in cancer patients?

Margaret: I don't know. Nobody can do it for anyone. With me, I suddenly became angry and said, "Damn, I've got this one life and I'm not giving it up. I'm not giving up today and I'm going to live as long as I can. There are too many people I love, and too many things to live for.

FIP: Is a belief in a positive outcome also essential?

Margaret: Absolutely! This is your one life you have as a human being. You know what you believe in. You have to make the most of it, and I think once you really become angry at becoming ill—that's the starting point.

FIP: Does that lead to a notion of responsibility? Is being angry part of the realization that to some extent you caused your own cancer?

Margaret: Well, all I know is I was very angry when this happened to me. How could this happen to me? It just didn't seem fair and all that kind of thing. Then I moaned and cried and banged the walls. Then I finally said, "Damn! I'm not going to let you get me and that's all there is to it. I'm going to do everthing I can to stay well. You're not going to get me! That's it."

FIP: This deciding to fight—I think this is fascinating energy. Is there anything you would like to say about it?

Margaret: My hope is that it will become more encouraged. I'd like to see doctors who handle cancer patients—give them hope and the means to fight, like information on nutrition and so on.

FIP: Are doctors becoming more open to these approaches to cancer?

Margaret: I have no idea. Certainly not in this area. There are efforts to educate doctors to what is going on. Our group tried to have several of the top surgeons in the New Brunswick area come to our meetings to see what we are doing. We wanted to show them that we weren't handicapped and that nutrition and exercise do help. We wanted to cooperate and share in what we were doing. We hoped they would recommend our group to some of their patients. They didn't come. I realize they're busy, but I think they have an obligation to look into it.

FIP: That doesn't sound very scientific. Do you know of the grounds that the medical profession rejects these efforts on?

Margaret: I think that's the problem—they're too scientific. If you can't prove it under a microscope, they don't want to know about it. And yet, I'm sure that doctors must realize the extent that illness is caused by the mind and the benefits of the mind in healing. I really think they are letting their patients down by just dealing with them physically, and not dealing with them in other areas.

FIP: Do you feel it is God's will for you to "fight for your life," when it's threatened by cancer?

Margaret: Yes, I do. If you believe in God and His creation—if you believe in God creating good—then you must believe that He doesn't want His good to be destroyed. I really see myself as a co-worker with my creator in the fight against my cancer.

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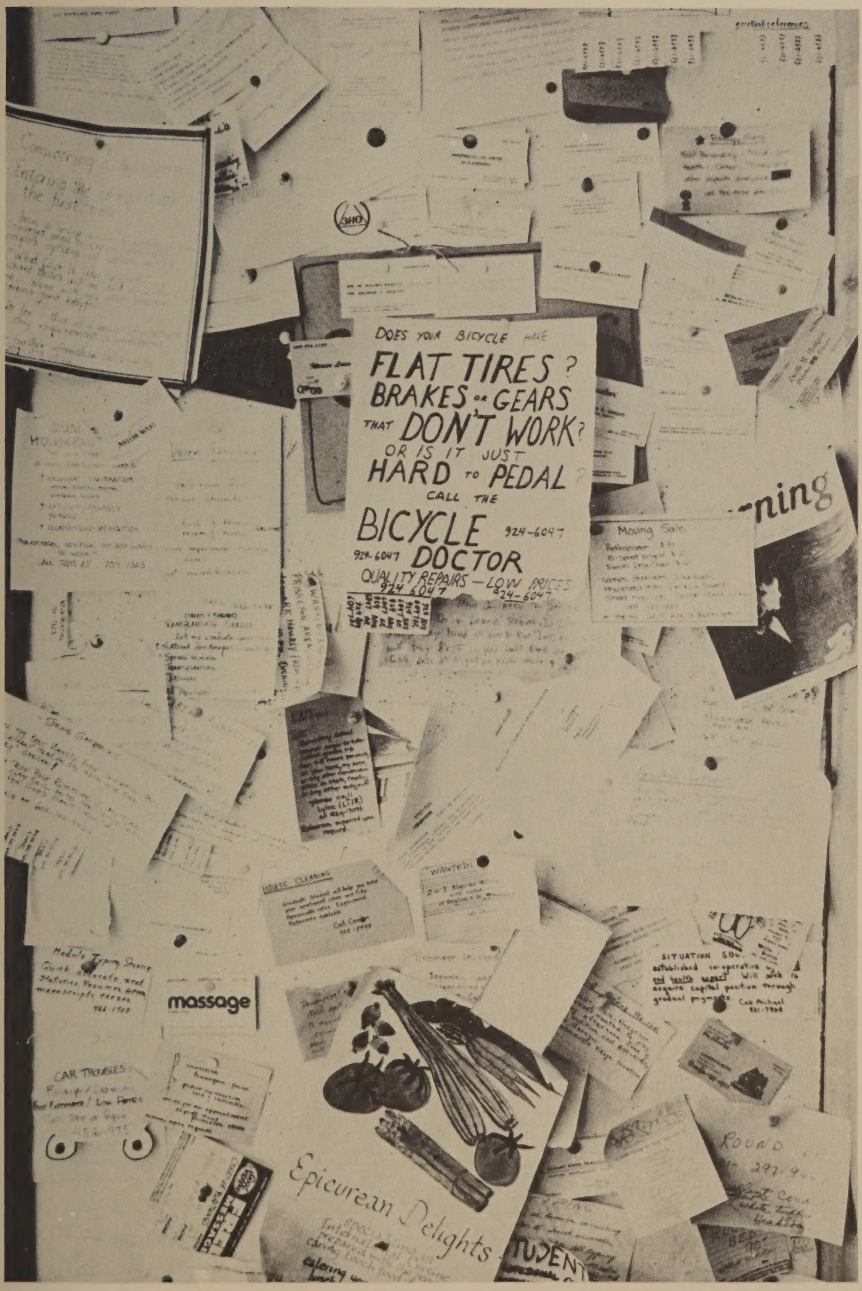
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